

# PEACE NEWS

No. 570 May 30, 1947 3d.

This

## "HORRID THOUGHT"

is mankind's last and only hope

"We do hope Truman as he leads us in his dollar war against Russia, is not counting too heavily on Messrs. Attlee, Bevin and Co., to leap to our side if our dollars suddenly buy us into a shooting war."

"Maybe—HORRID THOUGHT—those boys won't fight."

"Most English people feel another war is inevitable—a war wherein they want no part."

Thus Reuter reports a leading article from New York's Daily News (May 19, 1947).

NO-ONE suggests—and the last war has proved this—that the people of this country lack courage. The New York "Daily News" leads one to assume that we are acquiring sound common sense too.

Whilst the Americans have imported 350 German experts on military research "who have put the US 10 years ahead of the rest of the world," whilst they are building bigger and better atom bombs—much of their planning is based on the assumption that Britain will one day become an aircraft-carrier (and target) off the coast of Europe.

### Preparing for next war

Whilst innocent Germans die of starvation, Hitler's experts are being paid up to £120 a month to prepare for the next war. Their families are guaranteed a ration of 2,300 calories a day, and if the experts prove of permanent value, their families will be allowed to come to America.

The Russians no less than the Americans are using German experts and high-ranking ex-officers to prepare for the coming war.

We too, are making use of some of these Germans, and whilst innocent prisoners slave away in English fields their late masters are treated like guests of honour at some of our most secret research stations.

Where is our sense of decency and fair play—love of peace and justice.

Must we really play for high stakes—gambling with the very existence of this Island, and making our own lives miserable for years ahead? The "Horrid Thought" of the "Daily News" is our last chance to save ourselves from becoming a mere pawn

between two powerful opponents.

Is it not reasonable to assume that by a policy of bold neutrality we might persuade the USA that we have had enough of wars? Would not such a policy make America think twice before involving itself ever deeper in its dangerous game of power politics?

As for Russia, we should know by now that she is not ready for war. Much of her expansionist policy is prompted by the fear of war, and by suspicion of the intentions of others.

Europe, miserable and dejected, wants a lead which we alone can give. If we are sincere in our dislike of Communism, we should realize that ideologies cannot be destroyed by even the most perfect weapons of war, but only by better ideologies. So far we have not proved to the people of Europe—worn out by war and in constant fear of another—that we have something better to offer than Russia.

### Our chance

Yet—we have the chance—if we would but take it—to lift the burden that weighs so heavily upon mankind.

If we were to give a lead in disarmament and pledge not to participate in any future war—the eyes of the world would turn to us in respect and admiration, we would make greater strides to prosperity, and would be able to help the poorer nations of Europe.

Other peace-loving nations would rally around us, and by creating prosperity and security we would strike at the very roots of Communism.

Such a policy is not just pure idealism—it is the only practical alternative to another war, and the end of the world as we know it. But time is short, and unless we act soon and strongly, we will once more embark on the fatal journey to war.

We have taken great risks in wartime, but we have not yet taken a risk in order to avoid war. Are we afraid lest we succeed?

We can ill afford to be complacent about it all, for apathy led us into the last war, and the one before that. It is not enough to want no part in another war—we must fight against it—now.

Kenneth Farnham

### The Australian rocket range

## A MENACE TO WORLD PEACE AND ABORIGINES' WELFARE

THE rocket-range proposals which are producing strong protests in Australia are being denounced by our Melbourne contemporary, The Peacemaker. Devoting most of its May number to publicising this issue—lightly treated by Australia's national Press—The Peacemaker emphasises that the range is—

A danger to peace and to Australia

An incitement to potential enemies

Incompatible with the spirit of the United Nations' Charter.

The original scheme for the rocket-range envisaged a strip 200 miles wide and 3,000 miles long, the firing base being in the vicinity of Mt. Eba, South Australia; the target: Christmas Island, 260 miles south of Java (the population, believed to be small, would be removed). The centre line of the range would cross the Australian coast between Broome and Port Hedland in Western Australia. Government admissions indicated that rockets might fall in two of the aboriginal reserves which have a population of 1,700.

### Pacifists sway meeting

In March of this year a delegate conference was called in Melbourne of some 45 organisations, it was convened to "Save the natives in the Central Aboriginal reserve by seeking to persuade the Government to adopt an alternative range," and to organise a public meeting of Melbourne citizens to draw public attention to the urgency of the issue. So strong was pacifist opinion at this conference that a resolution was carried—though opposed by the convenors—disapproving of the whole project and pressing for its abandonment. This resolution was later carried at the larger public meeting.

The public meeting in Melbourne Town Hall on March 31 was attended by some 1,300 people. The speakers were Dr. Charles Duguid of Australia's Aborigines Protection Board; Mrs. D. Blackburn, Member of the House of Representatives and Mr. Bill Onus, President of the Australian Aborigines' League.

Mrs. Blackburn referred to the protest that she made in Parliament. She had given notice of motion, and had been able to speak to it but unfortunately there had been—as yet—no debate. She had been startled by the colossal ignorance of aboriginal problems in Australia. One member of the House had said to her: "You need not worry, there are only about a hundred aborigines in the reserve." She had replied that even if there were only two she would still protest.

### Aborigines ignored

Dr. Duguid, who has since resigned from the Protection Board in protest against "misuses of the great Central Aboriginal Reserve," told the meeting how early in 1946 a British secret military mission was sent to Australia to find a shooting range for the testing of rocket-bombs. No department of native affairs was consulted about the effects on aborigines.

"My letters of July-August, in The Advertiser, gave the first details to Australia of the secret range which is to cross Australia and to traverse the vital part of the reserve," Dr. Duguid said.

"The Press and radio gave full publicity to the flood of protests that followed against the flouting of Aboriginal rights, but it was not until Nov. 22 that the Minister of Defence admitted the fact of the rocket-range and that the reserve was to be part of it. The details were exactly as I

had stated, even to the position of the observation stations, but I had been 'imaginative,' and 'making much ado about nothing.'"

Dr. Duguid told how one rocket-range supporter, whom the original mission had consulted, had said to him that "sooner or later black Asia will be directed against us, and all Australians, including the aborigines will get short shrift unless we can defend ourselves." Dr. Duguid presumed our defence was to fire atomic rockets on the black millions to the north of Australia.

A recent report (Daily Express, May 25) indicates that the "high ranking British officers" in Australia have side-stepped "Communist" opposition by abandoning all the original plans and that preliminary work may have started on a secret site.

It would appear certain that any range of this length must cross the Aboriginal reserve and that, to quote Dr. Duguid, "Not only may a few individual aborigines meet their death in one way or another—and secrecy will prevent us ever knowing—but the whole fabric of life of 1,500 or more of our tribal aborigines will be sacrificed to this preparation for another war which every right-thinking person, outside the military juntas in every country of the world, is striving to make impossible."

## Christendom — and the Crusaders

I, TOO, was among the thousands who crowded into the Albert Hall on May 14 for the United States of Europe Rally; but I did not stay very long. I had come to hear what reasons there were for supporting this particular movement. After all, it is only one among several working for closer integration of Europe: in the street, members of Commonwealth were displaying posters, "Save Europe now—from Churchill," and in the porch ILP-ers distributed leaflets on the United Socialist States. But it was only too obvious from the start that reasons were not on the agenda. This was—what it called itself—a Rally.

A reconstituted Christendom—that is the need of the hour. Who could disagree with the Archbishop? Yet where was the connection between this ideal and the present Committee? The only answer, it appeared, was Churchill—he who "led us out of the jaws of death." But can peace be won as easily as a war, on slogans without a vestige of a policy? Above all, can Christendom ever be a reality, unless there is first some motion of repentance?

"What is Europe now? It is a rubble-heap, a charnel-house, a breeding-ground of pestilence and hate..." The magniloquent phrases rolled on. Was this the face that launched a thousand bombers? I gazed at those little surly features, crumpled be-

### COMMENTARY

by

BRUCE ODSBUR

tween dome and dewlap—and suddenly I could bear no more, rose and fled from the Hall.

"Keep left!"

ON the way out, I encountered one of the stewards, reading. "Had enough?" he asked with a grin. "More than enough," I said. "I reckon," he continued, "I'll get more out of this little book than out of all they say in there"—and he held it up for me to see: "Keep Left!"

But the Wallace-New Statesman line is not any more encouraging. Even the official policy of the Labour Party, as presented in the new pamphlet, "Cards on the Table," is more to the point, if only because it reflects experience—the experience of two years' negotiation with Mr. Molotov. True, it is simply the old British policy of the Balance of Power, though now the Powers to be balanced are Russia on the left hand and USA on the right. But is anything more likely than this to avert the impending Armageddon?

One alternative only appears to me: a United Europe pledged to neutrality and disarmament. Such a Christendom would not be in less (nor would it be in more) peril of atomic destruction than an armed Europe, united or disunited, should war come between America and

Russia. But it could be construed as a threat to neither, and how much it might do to mediate between them, both by example and policy! With all its great resources devoted to construction and education, it would be proof against Communism from within; and even if it were eventually dominated from without, could, I believe, preserve its values as Norway preserved hers, in the face of totalitarian pressure.

### Germans' success

THE success of the German workers in drawing attention to their desperate plight during the last few weeks, and a measure of relief which would not otherwise have been forthcoming, has been attributed to their self-discipline and loyalty to Trade Union or Party leaders. Had the expected outbreaks of violence occurred, they would certainly have played into the hands of their exploiters. I was reminded of a passage in Aldous Huxley's book, "Science, Liberty and Peace," in which, commenting on the resistance of the Ruhr workers to the French in 1923, he observes:

"It lasted long enough to prove that a Western people—and a people more thoroughly indoctrinated with militarism than any other—was perfectly capable of non-violent direct action, involving the cheerful acceptance of sacrificial suffering. Similar movements of satyagraha (more conscious of themselves this time, and better prepared for) may again be initiated among the masses of conquered Germany. The impracticability of

(CONTINUED ON BACK PAGE)



## PEACE NEWS

3 Blackstock Road, London, N.4  
Stamford Hill 2262

## Huxley again

IT happens from time to time that even progressive circles are momentarily electrified by a suggestion that, before trying to change the society we have, it would be a good thing to decide what sort of society we want. Needless to say, such crashing paradoxes are not allowed to trouble the atmosphere for long. To decide what kind of society we want would, after all—besides jeopardising the “unity” of those who object to the present one—mean deciding what kind of a creature is man, and what his Final End. Which is absurd. QED.

There are always, however, a few whom this *reductio ad absurdum* fails to satisfy: among them we may gratefully rank Aldous Huxley. Huxley is not a Christian—indeed, he is the reverse, a Gnostic. But he has made a sustained enquiry into man's Final End, the point of departure for all his sociological studies: and this alone would justify a serious consideration of his new book, “Science, Liberty and Peace” (Chatto & Windus, 3s. 6d.).

Since, however, man's “primary psychological needs,” as he defines them, are the same whether his “spiritual need” be interpreted in Gnostic or Christian terms, the conclusion Huxley reaches should weigh heavily even with those who reject his syncretistic theology.

Indeed, they are in most respects identical with those propounded by such Catholic thinkers as G. K. Chesterton. Huxley is virtually a Distributist. He advocates decentralisation, of the means of production and so of population. He argues that “local production by individuals and co-operating groups, working for subsistence and a neighbourhood market, is more economical than mass production in vast centralised factories. And to these economic advantages of decentralisation must be added the social advantages of a more humanly satisfying life for more people, a greater measure of genuine self-governing democracy.”

Socialists, busy re-introducing the State-control of industry, perfected in Ptolemaic Egypt, will, of course, counter this argument with the old cry, “You can't put the clock back” (an impossibility, incidentally, which we ourselves achieve every morning); and probably they will be echoed by those who now talk of recalling religion for the sake of social change—as though one should recall sculpture for the sake of quarrying, or children for the sake of toys.

We may point out, however, that precisely the same argument has been advanced by Gandhi and his followers in India, where the problem is to prevent, rather than cure those evils of unlimited mechanisation which have brought the West to the brink of suicide: and Huxley, like Gandhi, insists that scientists and engineers should turn their attention and talent to the development of machinery and sources of power adapted to small-scale production. His book has, in fact, a special message for engineers, preoccupied with building a peaceful society; and when he enters into the opportunities and responsibilities before “internationally organised science,” one begins to regret that Julian, rather than Aldous, should be the moving spirit of UNESCO.

Finally, Gandhi and Huxley—like those whom he quotes approvingly, Wilfred Wallock and Middleton Murry—have one great advantage over the foremost Roman Catholic Distributists: they realise the total incompatibility between decentralisation and modern war. To accept the necessity for armed defence is to rule out all progress towards the peaceful society. Armed defence demands massive, centralised mechanisation, in the last resort totalitarianism: demands, in fact, the very things which also make for armed aggression. This vicious circle can be broken only by Distributism plus the substitution of non-violent resistance for war. “Science, Liberty and Peace” is the necessary complement to “Ends and Means”; we hope it will be no less widely and effectively read.

## CELTIC NATIONALISMS

by G. M. LI. DAVIES

IT is to the Celtic Fringe that pacifists should resort for an answer to the question: “What would you do if your country was invaded by the Germans—or the Saxons, or the French?”

After seven centuries, the occupation of Ireland, resisted by majority and military means in turn, ended in the creation of the Irish Free State in 1921.

In Wales, the military struggle ended with the accession of the Welsh Harry Tudor to the throne; for the last two centuries Wales was pre-occupied by an inner-revolution in religion, industry and education. Today a young and vigorous Welsh Nationalist movement, pledged to pacifist methods, has many sympathisers outside its members, as the recent Welsh Day in Parliament revealed.

Scotland has its own Secretary of State and some elements of Scots Law, while its industrial voters make common cause with Socialists and Communists beyond its frontiers.

## Past history

“Breton Nationalism,” (Gee and Son, Denbigh, 1/3d.) a booklet published by the Welsh Nationalist Party, is a survey of past history and present problems of the million Breton-speaking Celts in the North West corner of France. The original migrants from Wales and Cornwall fourteen centuries ago have left their mark upon the map of Brittany in Welsh place-names and churches dedicated to Celtic saints; the struggles for Breton independence continued up to the French revolution of 1793. Victor Hugo's “Ninety Three” describes the last conflict between the old Celtic Catholic aristocracy and the new Parisian democracy. In the 19th century the cultural Brittany remained, and such feeling descriptions of its sadness and simplicity as Ernest Renan has given in his “Souvenirs de Jeunesse.”

The suppression of the native language in the schools, which continued to within living memory in Wales, still continues in Brittany, where for at least fifty years increasing appeals have been made to the French Government for the use of Breton in schools,

and in 1938 were supported by over four hundred municipal Councils mainly in the Breton speaking areas. This modest demand, having been so long rejected and delayed, the Breton Nationalist Party, formed in 1919, demanded Breton autonomy or even an independent State, and in 1939 in the impending struggle of the Great Powers, advocated a pacifist attitude for Bretons.

## Condemned

Early in the war its leaders fled to Belgium and finally to Germany, and were condemned to death in their absence from France. This may account for the beginnings of French suspicions against Quislings, although the cultural Breton movement had disapproved of the policy and actions of the political Nationalist leaders. The cultural regionalist movement had preferred to concentrate on the task of educating Bretons in their distinctive culture and civilisation and had remained strictly neutral in political matters.

In 1941 the Vichy Government permitted the teaching of the Breton language and history in the schools, and the Breton Consultative Committee were permitted to formulate widespread reforms supported by over 200 Breton communes. The movement maintained its cultural programme and refused to be drawn into controversies of collaborationist or anti-collaborationist.

While the French Government was definitely collaborating with the Germans it was difficult to remain neutral, but on the withdrawal of the German forces, the “resistance” from the extreme Right and Left in France had no sympathy or mercy for Breton neutrality. Arrests, assassinations and executions followed, of men innocent of political policies. A small minority movement of the Breton nationalists had armed themselves to repel these outrages of the French “resistance,” and were of course overwhelmed after the German retreat by the indiscriminate arrest or assault of men and women known to be Breton patriots, a thousand of whom were thrown into concentration camps, including thirty Parish priests; some sixty were sentenced to death and hundreds to degradation and brutality in prisons.

## Forgiveness

IN my criticism of Esme Wynne-Tyson's letter, I did not, and could not attempt to deal with the whole of her subject matter. I wished only to refute her single statement that to forgive is, in other words to condone. That is, unfortunately, a very common notion, but it is quite contrary to New Testament teaching, and lies at the roots of so much of the unforgiving spirit. Folk will not forgive one another, because they imagine that to forgive is to condone or excuse the evil done. They have been wronged, and they demand justice, and will not show mercy.

I think Esme's statement that churches do not preach obedience to the Decalogue is quite unfounded. I doubt whether it is true of any church. The Christian churches do inculcate obedience to God's law, but when the Decalogue has been broken, the New Testament teaches that the Christian duty is not to play the part of the immaculate judge, but with the suffering love and agony of the Cross, to seek, above all, the restoration and salvation of the lost soul of the sinner; and that can only be done by abounding grace, immovable Christ-like love and the ineffable forgiveness of God.

Of the effectual working of this Christian principle in the restoring of broken marriages, the rebuilding of shattered homes, the reconciling of sundered friendships, the stopping of wars among peoples; I could give numerous concrete instances, but Esme Wynne-Tyson's second letter raises so many points that it is quite impossible to deal with them in a necessarily restricted letter in “Peace News,” and if she would care to write to me, I should be happy in a friendly spirit, to try to elucidate the position.

(Rev.) EDWIN FOLEY.

38a St. James Road,  
Watford, Herts.

## RESEARCH FOR LIFE

FIGURES were given recently in Parliament which reveal that out of the nation's expenditure on research for the current financial year, medical research gets only one per cent. of the total, but seventy-five per cent. goes to research for purposes of “defence.” Good! to save lives, says British John Citizen, as he did about Hiroshima. No; other peoples also want to “defend” themselves. Indeed, the new Labour Party pamphlet “Cards on the Table” states that determination to expand their “security” system is the root of our trouble with the U.S.S.R.; who evidently think that is THEIR best form of expenditure for defence.

Is ours any less provocative? Research for defence is the search for more violent atomic explosives, more deadly bacteria, poison-gases or cosmic rays. IT IS RESEARCH FOR DEATH—WHOSE DEATH?

What of our own P.P.U. research? We are engaged on research into the history and practice of non-violent resistance—the pacifist's answer to aggression. It makes at present no demand upon our budget, because the devoted Dr. “Jimmie” Jameson, as Director of Research, gives his services wholeheartedly “for love.”

Not all our work can be done on a voluntary basis, nor ought it to be. We hope and expect that our Research Department will expand, and rightly claim financial support. So we appeal—for our RESEARCH FOR LIFE: as well as for all the other purposes in which we believe, and to which we are committed.

MAUD ROWNTREE.  
CORDER CATCHPOOL.  
Joint Treasurers.

Contributions to Headquarter Fund since May 16: £1 5s. Year's total to date: £110 9s. 2d.

Donations to the fund should be sent, marked “Headquarters Fund,” to the Treasurers at Dick Sheppard House, Endeavour St., W.C.1.

It is a sinister story of the judicial administration of France, and of a people whose shouts of “Liberty” and “Justice” and “Revenge” go strangely together. All Breton newspapers were suppressed and all teaching of Breton in schools. As a French Minister of Education had put it: “For the sake of the unity of France, the Breton language must disappear.”

One sees in this story the emptiness of the old French revolutionary slogans, “Liberty, Equality, Fraternity” as “sounding brass and tinkling cymbals,” and the trends to centralisation and totalitarianism which make a mockery of Democracy. If this be the treatment of a Province from which France has drawn the best of her sailors, one can imagine what may be her treatment of German prisoners, or her administration of the French Zone of Germany under the clever, cheap logic of justice and revenge.

But what are the Bretons to do? There is a problem here for political Pacifists. For those Bretons who turn away from their hope in fickle Paris crowds, to the ancient tradition of their Celtic saints and communities, caring and daring and sharing together, there still remains the way of the Cross.

Anarchy is a philosophy of personal and social integration. It is the antithesis of chaos. The anarchists during the past eight years, were among the few people who did not throw bombs about.

VICTOR E. RICHFORD.

50 Dordon Road, Dordon,  
Tamworth, Staffs.  
(The word “anarchy,” like many others in the language, has two distinct and equally legitimate meanings. It should be clear from the context which is in question. It is certainly too late, even if it were desirable, to suppress the older usage, meaning “chaos.” —Ed.)

IMPORTANT NEW  
PAMPHLET SERIES

No. 1. published today

Dr. Kathleen Lonsdale, D.Sc., F.R.S.

FACTS ABOUT  
ATOMIC ENERGY

price 2d.

(3d. post free)

Subscribers to the PN Pamphlet series will receive this issue in lieu of March-April 1d. pamphlets.

## Pamphlet Mailing Scheme

The monthly penny pamphlet scheme is now modified. Subscribers will in future receive not less than 1/- worth of pamphlets a year but of varying size, and priced from 1d. to perhaps 4d. each.

Thus fewer pamphlets will be issued but with greater scope for adequate treatment of subjects, or for producing cheap attractive issues on current problems for propaganda distribution.

If not already subscribing

SEND 1/6 NOW FOR ONE YEAR including postage

(6 of each for 6/6, 12 for 12/6)

—or order from your P.N. Distributor.

PEACE NEWS LTD.,

3, Blackstock Rd., London, N.4.

## LETTERS

## Chance encounter

THERE never was a more interesting Peace News than at present; which is my way of saying that this paper has no equal in contemporary journalism. It is in dire danger of disappearing for the same reason that men die — from lack of circulation. Surely a thousand regular readers will immediately double their orders and leave their extra copies in ‘bus or train to attract the casual reader.

In 1928, ten years after the war in which I was disabled, my father found in a railway compartment a copy of No More War. A front page article by Laurence Housman decided me to try that paper for a year. Inside that year this ex-serviceman had been convinced that pacifism was the only way to realise mankind's best hopes.

Will not your readers give Peace News a similar chance to achieve similar results?

SAM WALSH.

16 Mornington Road, Bolton, Lancs.

## To mothers

IN answer to appeal “To Mothers everywhere,” by Frida Lange-Dudler, I suggest that the mothers who read Peace News write to petition the Government for an amnesty for German prisoners, and the speeding up of their return to Germany.

CHARLOTTE E. PAYNE.

49, Overstrand Mansions,  
Battersea Park, S.W.11.

## Two meanings

MAY I protest against the looseness with which the word anarchy is used in Peace News?

It is, I think, a disservice to the non-violent and anti-war movement to confuse this issue when the word chaos is intended.



# CHINA IN THE THROES (II)

I THINK you may be interested in my conclusions about the political situation and the civil war in China. My observations have been limited both in length of time and in geographical scope, so I don't pretend to know everything and have a pat panacea.

The popularity of the U.S. and Americans is declining, especially with the educated and those at present in middle schools and universities. These people who are out of sympathy with the regime in power feel that they ought to try to get changes made that would stop the civil war, which they consider a shameful disgrace. However, they feel helpless to do anything effective because the Government is not in effect supported by the people but by the U.S.

You can see why Americans are losing popularity when more and more people come to the conclusion that only because of U.S. foreign policy of full support with loans, military equipment, etc., is the civil war kept going. The nationalists would be forced to negotiate if U.S. support were withdrawn, but why should they negotiate as long as they can get U.S. backing for war?

The Communists haven't liked Americans since they've seen they are being opposed by U.S. equipped soldiers, and that the U.S. Navy carried the nationalist troops to N. China to fight communists. Last May, when I went with the first CNRRA\* distribution of flour, clothing, medicine and money for seed and fertiliser in communist parts of Honan, it was made plain that they appreciated the generosity of the U.S. in supplying relief materials, but that they didn't like U.S. ships outfitting nationalists and carrying them.

## Why?

They said "Why do you few workers come with a handful of relief when your Government is doing the thing that will only make a vastly increased amount of relief necessary?" They've got something there. All sorts of consumer goods are scarcer in the communist parts. Raw materials are fairly abundant and they haven't lacked for foods, but they have no way, except the most primitive, to process the raw materials.

Part of the reason is that wealthier people with the "know how" have fled. The basic reason is that it hasn't previously been much of an industrial section and during all the years of the Japanese war, and since, they've been cut off from outside supplies. The communists have consistently destroyed railroads and ruined main highways because they could see that only with the help of these could the nationalists penetrate. When one considers that economically they can't recover without transportation, it is depressing in the extreme to see this deliberate destruction, but from the military point of view it is wise strategy.

One of the much criticised practices of the communists is the "community trials" of persons accused of some misdeed for which all their property can be confiscated. This is recognised by the leaders as a bad practice, but is considered necessary in educating the peasants to democratic participation in government. Often these confiscations have been the prelude to physical violence against the wealthy person and his family, so it is no wonder that the wealthy have fled. Even though they were willing to give up their possessions, they still feared for their lives.

There are frequent reports that communist terrorism is particularly directed towards Christians. I think

\* China National Relief and Rehabilitation Administration.

## Ten Years Ago

From Peace News, May 29, 1937

Describing the present economic war as a kind of plague which was bound sooner or later to lead to some physical upheaval, Mr. A. J. Cummings of the News Chronicle told a Peace News reporter last week that in his opinion the only way in which such a catastrophe could be averted was for some Power or group of Powers to be willing to take an economic risk for peace.

A decision to cease using the word "ex-enemy" and to substitute the name of the country was taken at the concluding session of the British League conference in London last week.



A double achievement in China's other war.

A member of the Unit, trained by the Unit for this medical work, examines a Kala-azar patient in Hua Mei Hospital.

this must be true in at least some instances. In other cases, I think the apparent persecution stems from the fact that the Christians in a community are unlikely to be the poorest, so would automatically suffer more in a "levelling process," but primarily because of their higher economic position. It is noteworthy at home that the Church as an organisation is notoriously conservative too, and not very cordial to radical innovations that challenge the status quo.

I notice a general, but not universal, antagonism of protestant missionaries to the communists. The Catholics are practically unanimous, as far as I have been able to observe,

in opposing the communists. One priest, who had been kept in jail 24 hours and then released, told me "They don't like us and we don't like them and we tell them so."

Another higher clergyman, who travels to Churches in the communist area, advises the nationalist army on how best to attack, etc. Of course, such things would very likely provoke a definitely anti-Christian bias. From my point of view as a Christian-pacifist, I can find no justification for such activities of missionaries under the cloak of "Christianity." Neither do I condone the violence of the communists, but I can understand that it is not entirely unprovoked.

This suspicion of the other side is so deeply ingrained after all these years of propaganda from both sides that hope of co-operation is pretty slim. Each is afraid of the other, and feels that the stakes are so high that they must be willing to pay any price at all to prevent loss of the ultimate goal.

No matter what the immediate solution is, the pressure of social change and industrial upheaval is going to prevent anything like real quiet here for at least a generation—if not a century. Change is coming and is the will of the people as they get ideas of something possibly being better.

If the U.S. maintains its alliance with the status quo no-change-nationalists, we're sunk—we can't keep on as real friends of the Chinese people.

This summary of the political situation in China by Kay H. Beach, a member of the Friends' Ambulance Unit working in that country, is taken from a letter written at Nanking on March 13 of this year to the War Resisters' League in New York.

The Unit's medical work was described in an earlier part of the letter, printed last week.

Yenan, the Chinese Communist "capital," fell to the Nationalist forces on March 19, after this letter was written. The FAU medical team, consisting of two doctors, two nurses, a laboratory technician and an X-ray man, which was there has been unable to contact the outside world, but it is known that it had planned to retreat with the Communist forces.

If our support of the nationalists continues, and their push against the communists gets too tough, I fear Russia will feel forced to abandon her "hands off policy" (rigidly kept so far) and come to the physical support of the communists. This could well be the needed spark for the U.S.-Russian trouble that the scare campaign in the U.S. press has been building up so hard. As an indication of a possible trend—the Yen'an experiment station has been moved to the border of Mongolia (further from Kuomintang and nearer Russia) because they expect bombing and invasion of Yen'an now the U.S. peace team is out.

I suggest that people in the group who write letters to Congressmen might well put in a plea for a changed relation toward the Government in power—making it clear that American resources will be available for relief and rehabilitation when it is certain that they won't just be dissipated in civil war.

## The "peace teams"

An effort should be made to get Russia to concur in this "hands off policy," but even failing that we have only a loss of friendship to face if we persist as at present.

I think it is all to the good that the U.S. army "peace teams" have been withdrawn. The idea sounds good, but I've been told by officers that they couldn't really conciliate because they had to uphold the nationalists regardless. I fear this was never anything but hypocritical and it is as well to have done with it. There is something two-faced about the whole business of big loans and lots of military supplies handed with one hand and then a peace team in the other to say "Now be good little boys and don't use this stuff we're giving you."

In addition to my work for CNRRA, I taught a course in fruit breeding at Honan University, in Kaifeng, last term. I had to teach in English and the experiment was not very satisfactory. The students had all studied English (out of books) for at least 6 years, but had had no opportunity to hear it spoken. In order to help bridge the gap, I made carbon copies of the lecture outlines and wrote almost everything on the blackboard. I also gave assignments a week in advance so they could come partly prepared, but it wasn't enough.

I would like to do agricultural teaching—preferably in a Government University where there have previously been no foreign teachers, but I've decided it is a waste of time until I learn more of the language and can explain most of the material in Chinese.

Please pass this letter around to anyone who is interested enough to wade through it. I think international amity has to be based on understanding on both sides, which of course means the folks at home too.

## Fellowship of Reconciliation

### SUMMER CONFERENCE

to be held at

Bryanston School, Blandford, Dorset, from August 16th—22nd.

Subject:

"The Holy Spirit and Ourselves"

Speakers:

Rev. Claud Colman, M.A.,  
Rev. Alan Knott, B.Sc.,  
Rev. Wyons Mauleverer, M.A.,  
Rev. A. J. Muste (of U.S.A.),  
Rev. Geoffrey Nuttall, M.A., D.D.

Estimated cost £4 5s. 0d. Children under 14 half-price.

Bookings to: Mrs. Doris Nicholls, 38, Gordon Square, London, W.C.1.

—J. Middleton Murry.



# THE ROOTS of CONSCRIPTION

ONE of my studies during the last thirty-three years has been been to trace the roots of modern war. As the years have rolled by I have discovered that roots which at first appeared to lie near the surface only, penetrated deep into the foundations of our civilisation and affected our whole life.

Anti-conscriptionists of 1914, whether of political or religious persuasion, were not long in discovering that if war were to be eradicated, many social evils would first have to be overcome, since they provided the occasions for war. One of those evils was imperialism, and so they concluded that integral pacifism must include the abolition of imperialism. Next came capitalism, since the pursuit of profit led to the imposition of a one-sided and unnatural economy on a large number of countries; to the monopolisation of markets and raw materials, and finally to an internecine conflict among the big industrial Powers for the largest share of those monopolies. This process, now known as power politics, is regarded by all integral pacifists as inimical to the cause of peace.

## A new stage

Latterly we have reached a new stage. The conflicts which have arisen from modern power politics have led to the era of conflicting ideologies—capitalism, socialism, communism and fascism—the three latter being reactions from the social breakdown consequent upon the blind pursuit of wealth.

We then make the rather startling discovery that all these alternatives to capitalism take over its fundamental evils, its materialistic values and social standards which are expressed in the objective of a high money standard of living, and to secure which the entire nation must be tuned up to meet the demands of a more strenuous competition for new world markets than has ever been known.

Thus socialism repeats the errors and intensifies the evils it formerly condemned. The common man will

be still further mechanised until the last remnants of his spiritual being are overwhelmed.

In the meantime the application of the techniques of mass production to the processes of destruction have, in six years of total war, laid upon mankind burdens so great that only the most complete organisation and ordering of the man-power of the nations can cope with them. So massive are those burdens that after two years of "peace" we cannot even estimate their magnitude, nor measure the extent of their demands upon our future resources and, what is much more important, our freedom. To these burdens must be added the new fears which the war's aftermath is rapidly producing, and the new economic breakdowns which already are casting their shadows before them.

These facts indicate the approach of an era of complete state control of men's lives and labour. All kinds of devices, including high-tension propaganda and high monetary promises will be adopted to secure conformity with the demands made.

To attempt to discriminate between these various forms of allurements, compulsion and conscription is to my mind suicidal. They are all inherent

in our social system, and all derive from its basic materialism, its money values. It gives a false view of the picture and raises false hopes, to work for the abolition of military conscription, while offering a blind eye to the values which render conscription inevitable soon or late.

That is why I so profoundly regret the passing of the Resolution on Conscription at the recent AGM. I had believed the PPU was advancing, was realising the deeper implications of its faith, and evolving a more inclusive, more embracing, more integral pacifism, and did not believe that it could slip back into the abstractions of 1914. This course, I am convinced, will lead it into a fatal cul-de-sac.

## Integral pacifism

Conscription must be met by an integral pacifism—a pacifism that is concerned with fundamental values, for it is these which determine the relations between persons and nations out of which peace or war will come.

After 1914 it could be said that war was inherent in capitalism. After 1939, or the first total war, it could be said that war and military and industrial conscription during war were inherent in capitalism, socialism, communism and fascism. In 1947 we are beginning to realise that military and industrial conscription in peace and in war are also inherent in all these political and economic systems.

I therefore end where I began. The

roots of war and conscription penetrate to the foundations of our civilisation and affect its entire structure. To ignore this fact is to turn a conscription campaign into a sham fight. The money values which brought the first world war will also bring the last. Our only hope is to supersede them by spiritual values.

## The basic right

Britain lies much nearer to a conscript society than she realises. In my view the beginning of a conscription campaign should be the assertion of the basic right of every man to develop his personality in responsible, creative labour. Once that right is destroyed, no other is stable or can be guaranteed, and all will pass away in due course. We have sold our basic freedom and our peace for a mess of pottage. Believe me the roots of conscription are in the workline and in the values which imposed it. The conscription of the scientists followed in due course. Who, then, is to save our youth?

All these enslavements hang together; to select among them is to sacrifice the strength of our case and the solidarity of our ranks: it is to lose the battle. But we must save the eighteenthers, by a short-term policy, cry some!—There is no short-term policy, for the roots of conscription lie deep in the social system, and time is moving faster than ever before.

# THE FUNDAMENTAL MEANING OF

IT is often suggested that atomic and bacterial warfare have made the pacifist pledge obsolete. That whereas in past wars a refusal to fight had contained some meaning, in future it would mean nothing at all.

We shall all be wiped off by a handful of chemists and engineers operating half-a-world away; extinguished by automatic machinery controlled by a few men shut away from us by political "steel curtains" through which no human appeals and responses are possible. They will not dislike us in an ordinary human way for our ordinary human greed, selfishness or foolishness, but will hate us with a total hatred as heretics against the faith with which they have been indoctrinated.

Pacifism, it is said, will make no difference. Our chemists—although with misgivings—will have prepared counter-obliterating machinery. The belief that "the best defence is attack" will come into its own, and before we have any idea that the latest disagreement of Foreign Ministers at the latest Peace Conference was final, death will be hurtling across the world. Peace Pledgers will be as irrelevant as Frothblowers. The deluge will have come, a deluge with no Ark, no Noah.

There is a lot of truth in this contention. But it can only be taken as the whole truth if the Pledge to renounce war was taken at a quite superficial level, and it is pretty clear now that many pacifists have been unwilling to learn from events what that pledge implied.

## SIDE SHOWS

They have preferred to dissipate their energies running side-shows in the party-politics circus. This is an absorbing occupation, but hardly a serious one for people who, whether they realise it or no, have put their signatures to nothing less than a proposal for Saving the World. That, as the Affirmations show more clearly, is the implication of the Pledge, and Dick Sheppard formulated it with a stroke of genius.

It proposes a fundamental reformation of human society, a return to a Christian fountain-head, and that its results have as yet been so small is an indication of how little God means to this most civilised country.

We believe in so little now. In almost nothing. The ability to believe deeply has been eroded by a couple of generations of Science and the scepticism that accompanies it.

Like coal, another source of power, Faith is in very "short supply."

by  
**PERCY GOWER**

The genius of the Pledge to renounce war was, however, in the fact that it was an appeal to Charity, which St. Paul affirmed a greater thing than Faith or Hope. The great Catholic age of Faith fell away into our present chaos because it lost its Charity. Present-day regimes of Communist Faith and Hope were conceived without that saving grace, and so are already monstrosities, abortions.

The Pledge makes a call for the ultimate courage of Charity without which Democracy itself cannot continue, yet even in England the response is tiny. People are more ready to have a Faith injected, than to take the personal responsibility of Charity.

## MEN WILL STILL RESPOND

Yet men will still respond to courage, and "I renounce War..." has a fine fearless ring about it. To some of us it seemed at first almost a contemporary version of "Come unto me all ye that are heavy laden," as though suddenly out of a maze we saw our way ahead.

We soon found that actually it was only the beginning of a new journey through baffling country. That it was only the beginning of renouncing many things for which we had not bargained.

Most Pacifists had easily accepted the Marxist criticism of an arid Capitalism which periodically lurched the world into war, and knew that something quite new was needed. But Marxism said our consciences were an illusion, by-products of our bourgeois upbringing, luxuries to which we were not entitled, while we knew that the voice of God, which we couldn't rationally explain, was far more real than the strident voices of the Communist deities which we could. We had to renounce the class-war. The Marxist criticism was not radical enough, and it didn't believe in God or Man. It sneered at both, and had no charity.

Eventually the paradoxical effect of the pledge is complete. We, who

through it feel we have a key to social salvation, are by it put out of politics, and have to make our effort in a smaller sphere, in a fresh kind of politics.

Ten years ago it was pointed out to us that Brotherhood, Community, was the only politics really open to us; that it was our function to give new thought, to the Christian origins, from which the modern world has stemmed off so hopelessly, and begin laboriously to build again. Unfortunately we were too enamoured of the public meeting and the poster parade. We naturally wanted big results quickly, but events have exposed the impotence that was always ours in that field.

## NO EASY WAY

Now perhaps we shall have the courage to admit that we don't know what National policy will prevent war, that in the problematics of diplomacy, economics and military might we have no special knowledge which shows us an easy way to avoid the fearful consequences of modern apostasy.

We can only call again to this courage and charity in men to make one more brave effort for life. Our prophets have not failed to point the way to go, but we have hardly listened. We have wanted the moral rectitude of the pledge, and at the same time our middle-class world as it is—but with war surgically removed from it. The two wishes are contradictory. Now with that world evaporating around us, we have to labour to build again, simply and together, ways of living which do not demand that through frustration or hatred we periodically batter each other to chaos. To this the pledge seems to call its signatories. This seems to be the response to History, the reply to the call of God, which we are required to attempt.

In this position, to stand and look clear-eyed at the hideous threat of Totalitarianism is not to lack Charity. The voice of honest indignation, Blake said, was the voice of God. The difficulty is, with the sense of a doom impending, to have courage to look down and help clear around the feet an area where Charity can still breathe. To build Arks, rafts, which it is just possible may survive the deluge—the West's decline and fall—which seems to be rushing upon us.

## Publications Received

### COERCION IN PENAL TREATMENT

THIS pamphlet, "Coercion in Penal Treatment: Past and Present," published by the Pacifist Research Bureau of America (316 Court St., Ithaca, New York; 50c) does not, as its title might suggest, discuss the principle of the use of coercion in the treatment of offenders, but it does give in remarkably condensed form, though by no means exhaustively, a history of penal administration, a note on some of the pioneers of reform, and a general survey of American prison methods with particular reference to the use of punishments and restraints within the prison system.

Imprisonment is of course itself a coercive measure and any discussion of the subject must start with that admission, but from that point an interesting and valuable field of research has been opened, for within the rules of any institution methods can vary a good deal. This pamphlet touches on the "inmate responsibility" experiments of some USA prisons, but unfortunately makes no reference to the camps, such as the one in Maryland which was the inspiration for the opening of the prison camp at Wakefield. A very gentle beginning has been made here in the running of a prison as a community of responsible men, and it would be valuable to know what has happened to the American effort in that direction.

The field is still open for a comparison of the repressive and coercive method with the method of activity and responsibility, within the limits set by the necessity for any community to segregate any of its elements. Gerald Heard has written elsewhere of the value of non-coercive methods in dealing with even the potentially dangerous mental defectives, and it is quite certain that similar methods can serve a very constructive purpose in the treatment of crime and of those who are labelled "criminal."

FRANK DAWTRY.



## Pacifist answer to the challenge of our times

ON Sunday, May 4, a conference was called by the Devon and Cornwall Area of the PPU on the subject of the "Pacifist answer to the challenge of our times."

The venue was Camborne, the industrial centre of the Duchy. As with most rallies of this nature in Cornwall, friends came from far and wide despite the almost insurmountable difficulties of Sunday transport—local preachers, artists, craftsmen, trade union leaders, teachers, nurses, farmers and representatives of many walks of life—a goodly company of 30 who well illustrated the catholicity of the pacifist movement.

Frank Vibert, speaking as a colleague, introduced the first speaker, Bernard Leach, as one who lived in the spirit of pacifism despite his belief that because of the nature of man, there were occasions when we had to resort to violence. Pacifist gatherings tended to become tedious these days, he continued, and it would be refreshing to hear someone who, besides being perhaps England's leading craftsman, takes what is to us, a somewhat unorthodox view.

### Craftsman's survey

Bernard Leach then spoke on the theme of "A craftsman surveys the scene," prefacing his remarks with an explanation of what he felt was the pacifist faith, and what he considered should be the main work of the pacifist movement, and appealed for an unquenchable desire for universal peace. Then followed an eloquent plea for the encouragement and support of craft and creative work, reminding the conference that we must search diligently for a creative meaning to life, not to the individual alone, but all humanity.

He went on to explain the purpose of his many broadcast talks to the Far East, and of the need for an integration of Eastern and Western philosophy, and the emergence of a World Faith. The conference was thrilled by a letter he read from a Japanese friend and details of his experiences while living with Eastern peasant-craftsmen. An animated discussion followed.

The next speaker was introduced by Leonard Carne as one of the three people in this country known to have returned from the Paraguayan Bruderhof. It was a great privilege, he said, to welcome May Davis and her husband into their midst, and he expressed the hope that they would often see them at gatherings now that they were setting up a pottery in Cornwall.

May Davis, a grand-daughter of C. P. Scott of the Manchester Guardian, spoke of her life in the Bruderhof, both in Paraguay and in this coun-

## MUSIC AND DRAMA

### DONALD WOLFIT

I HOPE that this column will not become to theatre managers what the albatross is to the sailor, but it is a fact that of the three plays referred to in the last issue, two were already off the stage before many of our readers had even seen the notice. Nothing I wrote about *Candida* is likely to have caused a rush to the Piccadilly Theatre, but if anybody felt inclined to go and see *Call Home the Heart* I am sorry they were unable to do so, thus missing Sybil Thorndike's splendid performance.

I choose now deliberately to write of a season which will have ended, so far as London is concerned, before most readers get PN. But this is not a continuance of the hoodoo, because the *Donald Wolfit Company* can be seen from time to time in the provinces, and I earnestly plead with all provincial theatre lovers to watch out for the company and go to see some of the most remarkable Shakespearean acting of this age.

### Great acting

Almost all of this great acting is given by Mr. Wolfit. His company (which I do not think deserves all the hard things some have said of it) is not in the same class, some of the performances being little better than third-rate, although some of them are very good indeed. What you must especially look for in this connection is the quite staggering production of *Othello*, when Mr. Wolfit plays Iago, leaving Othello himself to the Czech actor, Frederick Valk. Mr. Valk cannot, of course, manage the beautiful language—except occasionally—but the power and violence of his acting, its passion and emotion are something quite exceptional, whilst the way in which he and Wolfit

act together, step by step in Siamese-twin psychology, make this production an exhilarating experience. A Desdemona to match, would make theatrical history.

The other great performance is Mr. Wolfit's own as King Lear, and a further pairing I would like to see would be to get Mr. Alec Guinness to add his 'Fool' to Wolfit's Lear. This might well prove to be such another great combination as the Valk-Wolfit *Othello*. There is some nonsense talked and written quite frequently about Lear being unactable; Mr. Wolfit disposes of that nonsense once for all. From the moment when you first hear him—just before he appears—to the moment of his pathetic death, he is completely master of the part, taming its emotional storms as well as the physical storm which surrounds it.

### Played with great spirit

But Mr. Wolfit is not only a tragedian; he and his company make a very good job indeed of *Twelfth Night*. I recall a performance to which I once went rather doubtfully, being both physically and mentally depressed at the time, but which completely transformed me. It is played with great spirit. *Much Ado About Nothing* and the unclassifiable and rarely-done *Cymbeline* are further good things, though I think the company misses fire completely with *As You Like It*. *Macbeth*, (like *Cymbeline*) suffers from some stupid touches in the production, but the title-role is grandly taken by Mr. Wolfit. I remember, after the performances of *Macbeth* a year or two ago, a critic's headline: "Macbeth at last." I entirely agree.

Dear reader in London, you will not see this notice in time to get the best of Wolfit, but there is a matinee of *Twelfth Night* on the 31st, and that evening's *Hamlet* will show you

something of Mr. Wolfit's power, but not much of it. And you, dear reader in the provinces, watch for Mr. Wolfit! ROGER PAGE.

### Unusual combination

MUSIC for several pianos was the main feature of a concert given at Central Hall, Westminster, on May 16, by the Morley College Choir and Orchestra. The conductors were Michael Tippett and Walter Goehr.

Messrs. Peter Stadlen, Mewton-Wood and Eric Harrison gave a finished performance of Bach's beautiful concerto in D minor for three pianos.

Busoni's "Fantasia Contrappuntistica" for two pianos was played effectively by Franz Osborn and Eric Harrison. Busoni's completed version of Bach's final fugue from "Die Kunst der Fuge" is far from being Bach-like, and there seemed to be two or three codas too many.

The major work of the evening was Stravinsky's "Les Noces," for the unusual combination of soloists, choir four pianos and percussion. The difficulty of tempo probably accounted for the vocalists' occasional lack of confidence, but Walter Goehr's singular understanding of the work gave cohesion to the performance.

### A PoW Theatre Group

THE Little Carlton PoW Theatre Group, from a camp near Newark, Notts, are winning a name for themselves in the locality by their stage activities, previously confined to the camp's little theatre ingeniously constructed in a Nissen hut.

Now permitted to entertain civilian friends, they recently presented a delightful German comedy, "The Brave Swimmer," to an enthusiastic audience at the Robin Hood Theatre, Ayrham, Nr. Newark, a well constructed and large theatre built by a former rector of the parish. The theatre was placed at their disposal by the Management Committee, under the chairmanship of the Rev. N. Allenby, the present Rector, who, with friends, gave considerable help.

The group have so far given three plays in their own theatre, and set a high standard for themselves, with a German version of "The Merchant of Venice," a German musical comedy "Margit," and "Minna Von Barnhelm." These presentations have been given in other camps in the surrounding district, and at one time it was hoped permission would be given for the group to tour PoW camps in the country, but transport difficulties could not be overcome.

In most of the presentations there was a lot of dialogue, but, with the help of introductions to each act in English, the accompanying action was of a sufficiently high standard to make the show intelligible to people with little knowledge of German. So popular was the performance that a repeat was requested.

D. A. GRAHAM.

### PLEASE READ CAREFULLY

LATEST TIME for copy: Monday before publication.

TERMS: Cash with order, 3d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length: 60 words. Address for Box No. replies: Peace News, 3 Blackstock Rd., N.4.

When corresponding with PN about an advertisement, quote its first words, classification, and date.

We reserve the right to hold over advertisements and to limit the frequency of continuing advertisements.

### MEETINGS, &c.

LONDON, W.C.1, 8 Endsleigh Gdns. Discussion lectures every Sun., 7.30 p.m. June 1: "The Futility of the Trade Unions Today," Mat Kavanagh. June 8: "Some Side-lights on 19th Century Anarchists," Collin Ward. London Anarchist Group.

LONDON, W.C.1, 7.30 p.m. May 30: "Music," Nan Baynes; June 6: "Time and Values," Bryan Anstey; June 13: "John Wesley," Roger Page; June 20: "Do we want Peace?" Roy Walker; June 27: "Policy," Central London Group.

WEIGH HOUSE CHURCH, Duke St., W.1, Bond St. Tube. "The Gospel of Peace!" Sun. evenings at 6.30. Social hr. follows.

### ACCOMMODATION

FURNISHED ROOM to let to business gentleman or student. Phone: Euston 5180.

## CLASSIFIED ADVERTISEMENTS

YOUTH WORKER urgently requires unfurn. flat or small hse. Tunbridge Wells, Southborough Dist. C. Lockyer, Remand Home, Southborough, nr. T. Wells, Kent.

HOLIDAY ACMDTN. easy reach sea and country. Terms 3 gns. Mrs. E. A. Bath, St. Margarets, Greenfield Rd., Oakdale, Poole.

SOMERSET. BOARD Residence; superior Country House; sea; hills; riding; produce from own farm; mod. conv.; E.L.; from 5 gns. weekly.—Old Vicarage, Stockland, Bridgwater.

LAKE DISTRICT. "Beck Allans" and "Rothay Bank," Grasmere. Attractive Guest Houses for strenuous or restful holidays. First class vegetarian diet. Dormitory accommodation at special rates. Enquiries to: Isabel James at Beck Allans. Tel.: Grasmere 129.

INTERNATIONAL FRIENDSHIP League Holiday Centre, Woodlands, Camberley (on edge of Bagshot Heath), Aug. 9—Sep. 6, £3 10s. weekly. Enquiries and bookings to Fred Cardwell, 30 Deauville Mansions, S.W.4.

DERBYSHIRE HILLS. Food Reform Vegetarian Guest House for happy holidays or restful recuperation. All modern comforts. A and E. S. Ludlow, The Briars, Crich, Matlock. (Station: Ambergate. Tel.: Ambergate 44).

EDUCATIONAL SPEAKING AND WRITING lessons (correspondence or visit) £s. classes 1s. 6d. Dorothy Matthews, B.A., 32 Primrose Hill Rd., London. N.W.3. PRIMROSE 5684.

FOR SALE & WANTED NEW JOINER built, modern, 4-berrh, fully fitted, 15 ft.—6 ft. 6 ins. Caravan for sale. Matched veneered birch panels, natural finish. 3 linings throughout. £350. Walden Acres, Sandford, nr. Bristol.

RAYON SILK Parachute Material, no coupons, long panels, no cross seams, heavy weight, ideal for making dresses, undies, curtains. Beautiful pastel shades, Deep Rose, Maroon, Canary, Gold, Sea Green, Turquoise (please state second choice). Price 36s. parcel, patge 8d. Celic & Co., Dept. 774, Chestnut Ave., Bedford.

WAR RESISTERS' International wd. welcome gifts of foreign stamps for subsequent sale on behalf of W.R.I. funds. Any such gifts received with gratitude. Pl. send to the War Resisters' International, 11 Abney Rd., W.14.

NYLON PARACHUTE Material. All new long panels, white only, ideal for curtains, undies, nighties, dresses, blouses. No coupons. Price 25s. parcel, patge. 8d. Celic & Co., Dept. 774, Chestnut Ave., Bedford.

PERSONAL FRANCISCAN COMMUNITY (Free-Catholic) seeks young aspirants for priesthood. Training given. Box 690.

war, and also that we could now work most effectively by quietly witnessing to our faith and ideals, provided we retained a sense of being a part of a corporate whole and engaged in united witness when the occasion demanded. There was a general plea for a strengthening of fellowship in the vital years that lay ahead.

ALAN MISTER.

### Austrian Peace Fellowship

The Österreichische Friedensgesellschaft (Secretariat: Wien VIII/65, Schonborggasse 1) would be very glad to reopen communications with former Austrian members who are now in Great Britain or the United States.

Peace News is open for the expression of all points of view relevant to pacifism. Articles in it, whether signed or unsigned, do not necessarily represent the policy of the Peace Pledge Union, of which it is the weekly organ. Nor does the acceptance of advertisements imply any endorsement of, or PPU connexion with, the matter advertised.

ASTROLOGY.—A free Test Horoscope. Helpful advice and guidance. Send Birthdate, stamped-addressed envelope. The Psycho-Success Institute (A.28), 64 Aldermanbury, London, E.C.2.

ACTIVE PROPONENTS. Gerald Heard or Aldous Huxley basic theories 1936—1945, or Somerset Maugham's Razor Edge. Write Sec. Heard-Huxley Group, "Merville," Tolva, Hill St. W.7.

CONTACT CLUB. Congenial pen-friendships for all. Parties, stp. Sec., P.N. 19 Ty Fry Gdns., Rumsy, Cardiff.

### SITUATIONS VACANT

We cannot confirm satisfactory conditions of employment in all posts advertised. Applications in doubt are recommended to consult the Central Board for COs, 8 Endsleigh St., W.C.1, which will often be able to give useful advice.

"CHRISTIANITY CALLING." Shorthand-typist reqd. part time. Please apply Office-Secretary, C.C., 1st Floor, Kings X Mission, Crestfield St., W.C.1. Tel.: Terminus 3910.

WANTED. MARRIED couple, or two friends, as helpers for country guest hse., where attempt is being made to work for reconstruction on Christian basis. Hard work but worth while. Nursing exp. valuable. Box 696.

### SITUATIONS and WORK WANTED

FIRST CLASS duplicating of all descriptions, typewriting, etc. Mabel Eyles, 2 Aberdeen Park, Highbury, N.5. Tel. Canonbury 3862.

### LITERATURE, &c.

TO COMMERCIAL Artists, Printers, Students. A special book on Modern Design for Advertising and Printing. An essential guide to post-war Typography and Advertising. New! Stimulating! In 2-colour, with 120 illus. by Imre Reiner. Price 32s. 6d. post free. Other classical Art Books. Write for free list. Devon Commercial Arts, Barnstaple.

QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

### MISCELLANEOUS

INSURANCES TRANSACTED. All classes. Profitable life and endowment policies. Enquiries welcomed. R. C. Horwood, Turvey, Bedford.

TYPEWRITING: 1s. 8d. per 1,000 words; Duplicating: Lowest, 4 Percy Garden Cottages, Tynemouth, Northumberland.

ACCOUNTANT, writes up traders bks.; attends to all Income Tax matters; company formation; audits and costing. Provincial clients visited without obligation. Box 96.

ECONOMY LABELS at half price! 2s. for 200 (including postage). These labels are excellent publicity for PN and PPU, but each reqs. a minor alteration to correct price of PN. 25% discount on 1000 lots. Peace News Ltd., 3 Blackstock Rd., London, N.4.



# Partition is the order of the day

## COMMENTARY CONTINUED

any other kind of political action makes it very possible that this will happen sooner or later. It would be one of the happier ironies of history if the nation which produced Clausewitz and Bernhardt and Hitler were to be forced by circumstances to become the first large-scale exponent in the West of that non-violent direct action which has become, in this age of scientific progress, humanity's only practical substitute for hopeless revolution and self-stultifying or suicidal war."

In the shadow of that suicidal war, all the pursuits that loom so large in the eyes of politicians look as perilously futile as that depicted by our cartoonist.



'EUROPE TODAY'—OR, 'FAMOUS LAST WORDS'

Nevertheless, the debate continues. UNO has now set up its Commission on Palestine. What the upshot will be, none can predict. The Soviet representatives were as reluctant as the American to commit themselves to any statement which might alienate either Jews or Arabs. But it is unlikely that they will accept responsibility for anything offensive to the latter. The USSR has economic ambitions in the Near East, and the attraction of Communism among the perennially exploited masses of Persia, Iraq and Egypt must be great. I have sometimes wondered, too, whether the Marxian ideology, with its emphasis on social equality and the Holy War, may not be as congenial to the Mohammedan as it has sometimes been to the Moslem tradition. Be that as it may, it will be surprising if the Commission achieves anything more favourable to the Jews than the long-mooted partition of Palestine.

## Partition of India

Partition is the order of the day. Though Lord Mountbatten's proposals for India are still an anxiously awaited secret, it is now the accepted basis of discussion, in that sub-continent too. Unavoidable, perhaps, but how regrettable! Mr. Jinnah's deliberate abstention from the Inter-Asian Relations Conference at Delhi last month (which even Palestinian Jews and Arabs attended together) bodes ill for the peace of the Middle East.

Perhaps it was this prospect, fiercely silhouetted against the flames of Lahore and Amritsar—as well as the fact, which he admitted, that he had had no time to collect his thoughts—that accounts for the curiously disjointed nature of Gandhi's concluding address to that Conference. His few words, however, command attention.

## CATARRH

THIS commonest of all disease conditions amongst civilised peoples, greatly impairs mental efficiency, lowers resistance to infection, and generally debilitates its innumerable victims. The true remedy is to de-toxicate the system, restore the clean bloodstream of youth, and then reform the diet and other habits of living.

Garlic—a prescription with 5000 years of history—is a most powerful disinfecting agent; and greatly helps in neutralising and liquifying catarrh.

Send stamps 5d. for two 20-page booklets about Garlic in its modern deodorised forms which impart no taint whatever to the breath or person.

Allysal Company, Fairlight, Sussex

The real India, he reminded his audience, was not to be found in the towns, but the villages. Today these villages "are really like dung heaps," inhabited by "miserable specimens of humanity with lustreless eyes"; yet "in the midst of these dung heaps are to be found the humble bhagis in whom you may find the concentrated essence of wisdom."

And this was the final exhortation of that "naked fakir," as Churchill once described him, whose dream was a United India which should speak with the voice of peace to the nations: "The West today is pining for wisdom. It is despairing of a multiplication of the atom bombs, because atom bombs mean utter destruction not merely of the West, but of the whole world, as if the prophesy of the Bible is going to be fulfilled... It is up to you to tell the world of its wickedness and sin—that is the heritage your teachers and my teachers have taught Asia."

Next week's commentator:  
VERA BRITAIN.

## Reports on food

### IN LONDON

ON May 6, 1947, the "Evening Standard" published the following extracts from an article by Dr. Franklin Bicknell, D.M., M.R.C.P.:

"England is dying from starvation. All rationed and unrationed foods, excluding restaurant meals, provide under 2,100 calories daily. Yet the average moderately active man must eat 3,000 calories daily, and the average housewife 2,500 to provide the energy used up in a full day's work. If fewer are eaten, then less than a full day's work must be done. That is an immutable physical law. In other words, everyone in England is suffering from prolonged chronic malnutrition, which makes it physically impossible to work sufficiently hard either to grow all the food possible or to make the necessary exports to pay for the imported food without which we cannot work."

As a nation we must literally perish unless we can break the vicious circle of insufficient work causing insufficient food causing insufficient work."

In the adjoining column, a Ministry of Food official had said that day that the average rate of calories in England is 2,900 for everyone, compared with 3,000 calories before the war.

### - AND IN ESSEN

The following is a translation of an announcement made to the people of Essen by the Oberbürgermeister, published on May 3, 1947.:-

For months already the Council of Essen, being fully aware of its great task to work for the benefit of the Essen population, has pointed to the threatening danger of a food catastrophe. Today it must be stated that the general food situation has reached another low level, which gives occasion to the worst fears. The number of invalids who receive extra rations and people suffering from tuberculosis increases continuously. From the allocated rations for normal consumers in the first week of the hundredth period, 1,702, in the second week 1,183, in the third week 1,126, and in the fourth week 741 calories only were given out. Probably in this week and in the next week, this number of calories will not be any higher.

According to the reported arrivals of corn and flour, it will not be possible to allocate more than 1,500 grammes of bread for normal consumers for the next week. No allocation whatever of meat, fat and potatoes can be made for the coming week.

From the supervising authorities 500 grammes of prepared food-stuff which has been outstanding from the fourth week of the hundredth period has been allocated. Yet the necessary quantity is not yet available in Essen.

As the required quantities of meat did not arrive, it will not be possible to give out the whole amounts of meat for the coupons which are valid for the week.

The number of potatoes, arriving from the surplus districts are not even sufficient for the miners' canteens.

For the time being it will be im-

# JOURNEY TO FRANKFURT

—GERD TREUHAFT—

describes, in this and two subsequent articles, his visit to the German city which seems destined to be the "capital" of the fused Anglo-American Zones of Germany.

TWO days before I left Berlin for Frankfurt, I decided to make sure that my press credentials and other documents were in order, as well as the arrangements which had been made for me in Frankfurt itself by the U.S. Press Relations Department. I therefore drove to the U.S. Press headquarters in Zehlendorf.

Until then I had hardly seen any GIs in Berlin, for the four occupation forces, although permitted to travel freely from one to another, concentrate their activities mainly within their own sectors. The U.S. sector is certainly the best part of the former capital. Here is hardly any war-damage, and the GIs occupy blocks of flats specially built for SS leaders.

## THE NEW BOMB OR THE NEW BIRTH?

ANTI-NAZI Pastor A. Schultes, who escaped from Germany before the war, spoke at Needham Market to a conference of ministers, reports the East Anglian Daily Times, held at the schoolroom of the Parish Church, under the chairmanship of the Vicar, the Rev. W. G. Hargrave Thomas.

The pastor's subject was "The Churches' Task of Reconciliation." He said that in his country at the present time, besides acute physical hunger, there was a deep hunger for God, and people were turning to the churches in the hope of finding satisfaction. Too often, however, they meet with little real help. But the churches in Germany would be greatly strengthened if there were more of the spirit of friendship shown toward them by our own Christian denominations. In a few cases English congregations had adopted German churches in order to cultivate an intimate connection and co-operation between them. Could not this be done on a much wider scale?

The conference was also addressed by the Rev. C. P. Newell, vicar of St. Peter's, Ipswich, on "The Churches Witness Against Atomic War." He said the question was whether it was to be the new bomb or the new birth. The report of the churches on the subject, entitled "The Era of Atomic Power," was in his view, a very unsatisfactory document. It failed to go to the root of the matter and to affirm the wrongfulness of all war for the followers of Jesus Christ, the Prince of Peace.

## Passing of a staunch pacifist

WALTER LLOYD HULL died on May 1, at the age of 82. In our age of glorified violence, general confusion of thought and deliberate deception he stood for the eternal principles of truth and non-violence. Not many of us will maintain at such an advanced age the clarity of thought maintained by Walter to the end.

I saw Walter for the last time just over a month ago when he came to the reception given to German POW's at the Friends House, Bournemouth. He would not miss a meeting or an event if the aim was peace on earth and good-will towards men.

He took a seat next to me and cupping his hand to his ear was making a visible effort to catch the sound of the song the prisoners were then singing. Then he turned his head toward me. There was happiness in his tired eyes and he nodded as if wishing to say: "That's the way!"

We shall long remember him. Kind, patient and wise he was anxious to help suffering humanity to the best of his abilities. But in doing this he always observed the first step—the insignificant, contemptible act of non-participation in violence. L.P.

possible to deliver the 100 grammes of Maize flour allocated as compensation for lack of potatoes.

The supplies of fresh vegetables and fish are entirely insufficient.

The Council of the City of Essen is helpless to deal with the position, therefore we regard it as our duty to inform the citizens about the situation.

On guard outside the Press HQ. I was surprised to find a GI in dark uniform who, when I asked him the way to the Press Officer's room, could only answer, "Me don't know."

## The German G.I.

"Don't you speak English?" I asked, thinking he might have come from some part of America as yet unknown to Europeans.

"Speak English very little," he replied—and then enquired whether I could talk German.

"But aren't you an American?" "Not yet, but I hope to be one very soon": and he went on to tell me in German, that he had signed on with the American forces in Berlin, but had to serve a certain period before becoming a US citizen. I had no time to pursue the conversation, but it was the first time I had heard of Germans enlisting in the American army.

The train for Frankfurt left Wannsee station at 5.40 p.m., being due in between 8 and 9 next morning. On this "Berliner," as on the Northern Express which had brought me from Osnabruck, special coaches were reserved for Allied personnel. On my arrival at the Wannsee, some very young GIs examined my papers, and required me to pay 7 dollars 75 cents in script money for the journey. Ten minutes later, when I tried to enter the train, two US Army police asked for my papers again; and before I had sat in the compartment a few minutes, two US transport police (known as "snowdrops") had to examine them. It would have saved a lot of trouble to have travelled in uniform.

## The Ambassadors

These snowdrops were anything but polite. Although they could not have been more than a year or two in the service, they evidently thought themselves exceedingly important. Later on I learned that 95 per cent. of the American occupation forces have never seen active war service, yet looking at them with their long revolvers and be-ribboned chests, you begin to wonder whether the US War Department has chosen the best ambassadors for Democracy.

At 7 p.m., a snowdrop passed through the train announcing that supper was served. Whilst I stood in the queue between GI soldiers, I got not only my money ready, but my ticket and various press credentials—and sure enough, as soon as I reached the table, "You can't come in here," I was told, and they all had to be produced over again before I was allowed to sit down.

## The Scavengers

When the train arrived in Frankfurt, we had hardly opened the carriage doors before a crowd of Germans were trying to fight their way through the various Allied compartments, emptying the ash-trays and grovelling for the left-overs of chewing-gum, bread and apples. Only the snowdrops prevented them from fighting each other.

I phoned the US Press Hotel for a car to fetch me and my baggage. "Sorry, no car. You'll have to take a bus." I stood in the icy cold waiting, and after about twenty minutes, the bus, a special one for Allied personnel, arrived. "You can't get on here," declared the driver, in German. I showed him my press card, however, and he continued in English, "Sorry, you're not a German, you can come."

By this time I had come to the conclusion that the amount of red tape which I had thought only possible in the British Zone of Germany or England, was actually exceeded in the US Zone.

Published from 3 Blackstock Road, London, N.4 by "Peace News" Ltd. Printed by Clifford Printing Co. (T.U.), London, N.16.